

OUR RELIGIOUS COLUMN.

Feet of Intemperance. BY MARK M. POMEROY.

The habit of liquor drinking is, to our mind, the most foolish, inexcusable piece of destructive nonsense in the world. And nowhere is it more prevalent than in cities. The money poured down the throats of men each year is greater than the amount spent for improvements. Whisky-shops, saloons, gin-mills, beer-cellars, wine-rooms, and all sorts of irrigational devices and places to fool away money, are found by the hundreds and thousands in cities. If a man is tired, he drinks. If doing nothing, he must have a nip each hour. If too warm, he takes a mint julep. If too cold, a hot whisky. If he is by himself, out comes a flask or bottle. If in company, he stands there till his money be gone; then, like a dead beat, sits round till some one asks him up.

A man on moderate steps into a saloon, invites half-a-dozen friends to drink, pays half a dollar or more, and walks out. Three or four times a day he repeats this, and always drinks when asked. It is social. Men mean nothing by it. But during the week half a man's salary is poured down his throat, destroying his stomach, weakening his nerves, over-exciting his brain, robbing himself and family of money needed for other purposes. But it is social! Drink in the morning—at noon—at night—and then a few times between drinks. Then brain whirls—the hand becomes unsteady—the pocket grows empty—the home ones suffer—the eye looks red and tremulous, as if ashamed—ambition is drowned or poisoned. Pretty soon the poor fellow is unfit for business. He makes mistakes. He is sick, unable to work. He is not the man to be relied on. He leaves his place, and in time finds a poorer one. Then he feels blue—drinks still more—his family suffers—he leaves his place again, and at last he dies a wretch. But it is social!

We believe a man has a right to kill himself suddenly or by slow poison. It may be none of our business in the abstract, yet we are sorry to see men fooling themselves away, dying like weeds in a gutter, when they might be men, upright, healthy, loved, and useful; of benefit to themselves and others. And this is why we write against intemperance. Health is too precious to be wasted. Manhood is too noble to be thrown into the gutter. Life is too sweet to be drugged with poisons now compounded and sold as liquors. To drink poison may be social, but it costs too much for us or for any man of sense who loves himself or others. Who of our readers dare think of this matter, and act as their better judgment shall dictate?

SUMMARY OF CHURCH NEWS.

METHODIST. —The Boston Methodist Theological School opens the year with 24 pupils. New buildings will be opened in the city (Rev. D. W. Wylie), last Sabbath week, twenty-six persons were received to membership. Eleven of these were on certificate, and fifteen—mostly young men—on examination.

—The College at Maryville, East Tennessee, has all the elements which promise growth. Rev. P. Mason Bartlett, late of Windsor, Lock, Connecticut, the new President, is already in the active discharge of his duties, assisted by Professor Lamar and by one new Professor.

—The Rev. W. E. Knox, of Rome, N. Y., recently returned from a tour of inspection, found a call from the First Church of Elmira waiting an answer from him. He visited the church, preached to them, and returned their call. Not discouraged, they again forwarded it to Dr. Knox, unanimously reaffirmed. He has since accepted it.

—Dr. R. J. Breckinridge, who, with the other presbyters in Danville Theological Seminary, Kentucky, lately resigned under the stress of a committee of the Old School Presbyterian General Assembly, proposed to withdraw from the Presbyterian Church. His proposition, which took effect in the meeting of the Kentucky Synod found few or no supporters. Nineteen of the Presbyterians of Kentucky are said to indorse the action of the General Assembly in recommending the resignation.

—Henry Alcorn, of Beaver Dam, Pennsylvania, was removed from his office as ruling elder of an Old School Presbyterian Church there. The matter was appealed to Presbytery, and thence to Synod, which, as reported in the Presbyterian, decided to withdraw from the congregation which he has ministered for many years. Dr. Boardman proposes to resume his pastoral work; and we are glad to state that his health is much better than it has been at any time since the commencement of his late illness.

—The African Methodist have a veteran, Charles H. Peters, living in Mansfield, Ohio, now in his eighty-ninth year, who has been preaching sixty-nine years. While in Cincinnati, at the age of fifty-seven, he went to school for six months; and his teacher thought that, considering his age, he made good progress. In his autograph book he has written: "I say nothing to anything, and all I get is \$25 from our annual conference; and I am sure the conference does the best it can."

—The Christian Recorder (African Methodist) calls attention to the fact that Protestant churches in Cuba are being closed, and that religious toleration has been decreed, and urges that missionaries be sent by its denomination to Cuba. "Bishop Shorter has in his district brethren who speak the Spanish more fluently than they do the English. They are ready to enter into the work. We believe Bishop Brown has the same. Will not these brethren be employed?"—Independent.

—The Berean Church of New York City have given a cordial and unanimous invitation to the Rev. A. C. Osborne, D. D., late of St. Louis, to become their pastor.

—The Treasurer of the Bangor Theological Seminary acknowledges the receipt of five thousand dollars last week, from a gentleman of Brooklyn, N. Y., in aid of that institution.

—The Rockport (Ohio) Church, the Rev. O. V. White, has withdrawn from the Presbytery, and joined the Cleveland Conference. Mr. White also supplies the church at Olmstead Falls.

—The Welsh Congregational churches of New York State, twenty-five in number, united with the General Association of New York a late meeting, and were represented by two delegates.

—The Baptist cause appears to be prospering in Richmond, Va. The city has six white Baptist churches, with a membership of 2761; and colored churches, with 8234 members. Total in the thirteen Baptist churches, 11,005, in a population of about 50,000.

—The Baptist Theological Seminary, situated in Upland, on the railroad leading from Philadelphia to Baltimore, has just opened its second year with very flattering prospects. The endowment given by the Crozet family is ample. The building is large, and the rooms are well furnished. Twenty-five thousand dollars have been given for a library. The faculty is strong. There are now present thirty-four students.

—The excitement among the Baptists of England on the question of sending out celibate missionaries to India called forth a vote at the meeting of their missionary society held at the month, to the effect that the committee did not intend "to impose celibacy upon the missionaries, but simply to require that candidates should remain unmarried during a probation of two years, and while engaged in a particular kind of ( itinerant ) work." Dr. Landless, against whom charges have often been made, is one of the opponents of the proposed policy in England and in India. "I have introduced a motion complimenting the missionaries whom he has been understood to depreciate. Dr. Brock writes to the Christian Era that his intention to any extent of the celibate principle will not give satisfaction."—Independent.

—The Baptists of Illinois have had a State Missionary Society, and the question how they should co-operate with the Baptist Mission Society at New York has often been discussed. At the meeting of the State Association it was voted as an association to assume the Home Mission work. The State Association offers to become auxiliary to the Home Mission Society, with the agreement that the board of the association shall report all missionaries and pay them from its treasury, and shall nominate the agents and superintendents appointed by the Home Mission Society. One-fourth of all undesignated funds collected from the churches shall go to the Home Mission Society, and the board of the association shall report regularly as an auxiliary body to that society. This keeps the whole power in the hands of those on the

ground. There are 60,000 Baptist members in Illinois, 72,000 Methodists, 34,000 Old School Presbyterians, 24,000 Baptists, and nearly 30,000 Congregationalists.

—Rev. Treadwell Walden, of Chestnut Hill, has been elected to the rectory of St. Paul's Cathedral Church, Indianapolis, Indiana.

—Bishop Williams, of the Episcopal Church, has safely arrived in Japan, and, having rented a house, is preparing to renew his work in that country.

—Bishop Payne reports that during a life of thirty-two years in Africa he has held twenty-five ordinations, five foreign, eight Librarian, and five native, and left four candidates for orders.

—The chapel erected at Cambridge, Mass., in connection with the Episcopal Theological Seminary by Mr. Robert M. Mason, in memory of his late wife and brother, the Rev. W. W. Mason, of Boston, is to be consecrated on the 16th inst. It is an elegant structure, and cost about \$80,000.

—The trial of the Rev. C. C. Tate, at Columbus, Ohio, on the charge of having a suppliant choir, lasted four days, when the President of the Court announced that two gentlemen affirmed and two denied the jurisdiction of the Court, and that from a desire to favor as much as possible the defendant, he himself (the President) would give the casting vote against the jurisdiction.

—The charge has often been made by those who oppose that the extreme High Church Episcopalians practice confession to priests. At last it is admitted by the Church Congress, which says that any churchman who confesses to a priest a Romish confession; for "any man who desires it, whether priest or layman, can find priests in our own communion who will hear his confession, and for God, and in Christ's stead," will give him absolution. —Independent.

—Fifteen persons, mostly heads of families, were added to the membership of the Taber Church, this city (now supplied by the Rev. Robert Adair), at the communion on a recent Sabbath.

—At the communion in the First Reformed Presbyterian Church in this city (Rev. D. W. Wylie), last Sabbath week, twenty-six persons were received to membership. Eleven of these were on certificate, and fifteen—mostly young men—on examination.

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men have kindly consented to preach sermons to young men to-morrow. In the evening, Young men of Philadelphia are cordially invited to be present at these services, a list of which will be found in the column of religious notices.

RAILROAD LINES.

PHILADELPHIA, GERMANTOWN, AND NORRISTOWN RAILROAD.

FOR GERMANTOWN. Leave Philadelphia at 6, 7, 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

FOR NORRISTOWN. Leave Philadelphia at 6, 7, 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

ON SUNDAYS. Leave Philadelphia at 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

CHESNUT HILL RAILROAD. Leave Philadelphia at 6, 8, 10, 12 A. M., 2, 4, 6, 8, 10, 12 P. M.

FOR CONSHOHOCKEN AND NORRISTOWN. Leave Philadelphia at 6, 7, 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

FOR MANAYUNK. Leave Philadelphia at 6, 7, 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

ON SUNDAYS. Leave Philadelphia at 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

PHILADELPHIA, WILMINGTON, AND BALTIMORE RAILROAD—TIME TABLE.

Passenger trains for Philadelphia and Baltimore leave Philadelphia at 6, 7, 8, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 P. M.

Express Train at 12 M. (Sundays excepted), for Baltimore and Washington, stopping at Wilmington, Perryville, and Havre-de-Grace. Connects at Wilmington with train for New Castle.

Express Train at 4:30 P. M. (Sundays excepted), for Baltimore and Washington, stopping at Wilmington, Perryville, and Havre-de-Grace. Connects at Wilmington with train for New Castle.

Express Train at 11:30 P. M. (daily), for Baltimore and Washington, stopping at Chester, Thurston, Linwood, Claymont, Wilmington, Newport, Stanton, Newark, North-East, Elkton, Charlestown, Perryville, Havre-de-Grace, Aberdeen, Pottsville, Edgewood, Magnolia, Chase and Stemmer's Run, and New York.

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RAILROAD LINES.

READING RAILROAD—GREAT TRUNK LINE. From Reading to the interior of Pennsylvania, the Schuylkill, Susquehanna, Cumberland, and Wyoming valleys, the North, Northwest, and the Canada.

The Company's depot at Thirteenth and Callowhill streets, Philadelphia, at the following hours:—MORNING ACCOMMODATION. At 6:30 P. M. leaves Philadelphia for intermediate stations, and Allentown. Returning, leaves Reading at 6:30 P. M., arrives in Philadelphia at 9:15 P. M.

At 8:15 A. M. for Reading, Lebanon, Harrisburg, Pottsville, Pine Grove, Tamaqua, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wheeling, Boston, York, Carlisle, Chambersburg, Hagerstown, etc.

The 7:30 A. M. train connects at READING with East Pennsylvania Railroad trains for Allentown, Pottsville, Harrisburg, etc. The 8:15 A. M. train connects with the Lebanon Valley train for Harrisburg, etc.; and PORT CLINTON with Catawissa Railroad trains for Williamsport, Lock Haven, Elmira, etc.; at HARRISBURG with Northern Central, Cumberland Valley, and Schuylkill and Susquehanna trains for Northumberland, Williamsport, York, Chambersburg, Pine Grove, etc.

AFTERNOON EXPRESS. Leaves Philadelphia at 2:30 P. M. for Reading, Pottsville, Harrisburg, etc., connecting with Reading and Columbia Railroad trains for Columbia, etc.

POTTSTOWN ACCOMMODATION. Leaves Pottstown at 6:24 A. M., stopping at intermediate stations; arrives in Philadelphia at 9:40 A. M. Returning, leaves Philadelphia at 4:30 P. M.; arrives in Pottstown at 7:14 P. M.

READING AND POTTSVILLE ACCOMMODATION. Leaves Pottsville at 6:40 A. M. and Reading at 7:30 A. M., stopping at all way stations; arrives in Philadelphia at 9:15 A. M., and at Pottsville at 9:40 P. M.

Trains for Philadelphia leave Harrisburg at 8:10 A. M., and Pottsville at 9 A. M., arriving in Philadelphia at 11 P. M. Afternoon trains leave Harrisburg at 2 P. M., and Pottsville at 3 P. M., arriving at Philadelphia at 6:45 P. M.

Harrisburg Accommodation leaves Reading at 7:15 A. M., and Pottsville at 8:15 A. M., stopping at intermediate stations, and connecting with Afternoon Accommodation south at 6:30 P. M., arriving in Philadelphia at 9:15 P. M.

Market train, with a passenger car attached, leaves Philadelphia at 6:30 A. M., and 12:30 P. M., for all way stations; leaves Pottsville at 5:40 A. M., connecting at Reading with accommodation train for Philadelphia at 6:30 A. M., returning from Reading at 4:25 P. M.

All the above trains run daily, Sundays excepted. Sunday trains leave Pottsville at 8 A. M., and Philadelphia at 9:15 P. M. Leave Philadelphia for Reading at 3 A. M., returning from Reading at 4:25 P. M.

CHESTER VALLEY RAILROAD. Passenger trains for Philadelphia and intermediate points take the 7:30 A. M., 12:45, and 4:30 P. M. trains from Philadelphia. Returning from Downingtown at 6:30 A. M., and 4:30 P. M.

Passengers for Schuylkill take 7:30 A. M., 12:45, and 4:30 P. M. trains from Philadelphia, returning from Downingtown at 6:30 A. M., and 4:30 P. M.

Passengers for intermediate points take the 7:30 A. M. and 4:30 P. M. trains from Philadelphia, returning from Boyertown at 7:25 and 11:29 P. M.